Congo News Letter

JUNE 1961

I WAS HUNGRY AND YE FED ME

NOTES FROM THE EDITOR

A CONGO proverb states: "Where an elephant has died you hear stories about elephants."

We might paraphrase that today by saying, "Where missionaries have been evacuated you hear stories about evacuation." For the evacuation of last summer and the events which followed are the subject of most conversations when missionary groups get together.

These topics also loom large in the thinking of the Congolese. For this issue of the Congo News Letter we asked the leaders on the various stations to write an account of their feeling and of the happenings on their stations during the months that the missionaries have been gone. The series of articles on page 8 to 17 is the response to that request. In translating these articles from Kikongo to English we have tried to preserve some of the Kikongo expressions as they give an insight into African thoughts and feelings much better than equivalent English forms.

We are indebted to Rev. Robert Bontrager, managing director of the Evangelical Publishing House and Book Store in Leopoldville, for the cover picture. He took it while on a trip to the refugee area of Bakwanga in the Kasai. The Congo Protestant Relief Agency continues its ministry there and elsewhere in Africa. Rev. Ernest Lehman is the present director of the agency.

Another portion from the letters of Rev. C. H. Harvey, one of the early missionaries to the Congo, is included in this issue.

From March 23 — 30, thirty-seven Congolese and fourteen missionaries met at Sona Bata for the annual business meeting of the Association of Baptist Churches of West Congo. Excerpts have been taken from reports presented at the meetings. The first evening Rev. Kapini read letters of greeting from a number of missionaries. He began by saying that he would not divulge the name of the writer of the first letter, but would allow them to guess. Then he read the letter printed on page 4. The delegates could not guess the name of the writer, but when Rev. Kapini told them that it was "Tata Meki" they broke into spontaneous applause. That Rev. and Mrs. MacDiarmid, who retired from Congo in 1941 should still hold the Congolese so close in their hearts as to write them a letter in GOOD KIKONGO was a joy, not only to those who had worked with Tata and Mama Meki, but to the youngers ones who knew them mostly through hearsay.

As we listened to discussions, it seemed that two words were repeated frequently. They were "mbebe" and "mpasi". You will find them translated as "responsibilities" and "difficulties" or "troubles". The Congolese are caught between these two words — the need and desire to assume more responsibilities themselves, and the awesome and almost insurmountable difficulties which confront them as they try to do so. For it is difficult to assume responsibility for a large and

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growing work in the middle of an economic crises which will grow worse before the situation begins to improve. And troubles do seem great when African directors are asked to assume responsibility for schools where students have been infected with disdain for law and order and refuse to submit to discipline, or when African nurses are asked to take full responsibility for the only hospital in a large area, or when pastors must cope with the spiritual and economic problems of their people without the help and advice of a missionary. Fortunately it is not all difficulty and trouble. The encouragements are there too. We thank God for them.

We ask your continued prayers for African leaders and missionaries as we cope with these two words — our responsibilities and our troubles.

A LETTER TO CONGO CHURCHES

(*One of the letters received by the Secretary of the Association to be read at the time of the annual meeting.*)

OUR FRIENDS,

You are in our thoughts and prayers at this time. The difficulties which you experience now trouble our hearts also. We hear of the wars between the tribes, of the jealousy between the leaders of the government. All those things trouble the heart of our Lord, Jesus Christ, too. He explained to us that we cannot succeed with swords and spears.

Read what Paul wrote in Ephesians 6. We do not fight with the things which can be seen. We gird our loins with truth, we have the helmet of salvation on our heads, and the Sword of the Spirit, the Words of God.

We heard good reports of your last meeting and we have faith that you will discuss and decide the affairs of the church at this time in the spirit of Christ.

May the blessing of God be on your meeting.

My wife and I send our loving greetings.

PETER A. MACDIARMID.
(TATA MEKI)

A MEETING TO REMEMBER

MARGOT HAKES

OUT of all the varied and confused impressions of our last twenty-four hours in Congo, I think one will always remain clear in my memory. It is a meeting of our Sona Bata Station Council, the group of Congolese leaders and missionaries who meet monthly to conduct station business and make necessary decisions for the work. This group came together a few hours after we had received word that all missionaries were to evacuate as soon as possible. The business of the evening — the turning over of all missionary responsibilities to the Congolese. There were varied reactions to the news of our impending departure, but the general impression, after the initial shock had worn off, was one of quiet acceptance and understanding that this was necessary however drastic it might seem.

Emanuel Kimpiatu, one of our nurses, said, "It is time that we took over these responsibilities; now we will have to do so."

Samuel Bamfumu, the evangelistic assistant, added, "But do not let people think that you are going because we want you to. There is no area of work in which we do not still need you and want you to return."

Quietly, we chose one man to be responsible for each phase of the work — hospital, station church, rural evangelistic work, building and maintenance, central school and district schools. These men were those who had already had much responsibility for the work over a period of time.

The Congolese themselves arranged to care for our homes and belongings, something which we had taken little time to consider. Various problems were discussed, questions asked and necessary decisions made with dispatch. The entire atmosphere was one of concern for maintaining the work and of cooperation in doing so.

As the meeting closed with prayer and we returned to our homes, it was with the feeling of having placed our responsibilities in good hands. Reports from the Congo in the weeks following our departure have shown that we were not mistaken.

GOD CHOOSES HIS WORKMEN

A Sermon by Samuel Muvuyu

(*Recorded and translated by Marguerite Eldredge*)

ON choosing His workmen, God chooses someone who has already worked, someone close to Him who daily looks to God.

Thus God chose Moses, a shepherd busy in the care of the sheep. While guarding the flock, Moses was astonished to see a bush aflame with fire, but an unusual fire for this bush did not fall and burn to ashes.

Moses approached and suddenly heard, "Moses, take off your sandals."

Moses dropped to his knees in humility, in fear, but in readiness to hear. And the message from God to Moses was, "You must go and stand before the king of the Egyptians on behalf of my people."

Moses, upon hearing the call, replied, "God, I cannot go.»

God said, "You are to go, and you are to say that you speak in the name of the great I AM. Pharaoh will not let my people, Israel, go in a hurry, but I will be with you."

Moses replied, "I can't do it!"

God said, "Moses, what have you in your hand, a staff? Look at it now!" And the staff became a snake crawling on the ground. Then God told Moses to pick up the snake by the tail, and lo, it became once again a staff in his hand.

God said, "Moses, put your hand into your shirt front. Now, draw it out again." And Moses looked at his hand and it was a loathesome thing, covered with leprosy. God told him to put his hand inside his shirt again, and when he removed it, the hand was once again whole and clean.

And God said, "By these and other signs, you will persuade Pharoah. He will listen to you."

"But God, I can't speak," protested Moses.

And we who are here, we say the same thing. "Who am I? I am only a believer. I am just a mason. I am but a nurse. I am a school teacher. I can't speak for God. Let the pastor, let the missionaries speak for Christ. Let them help the lost."

Yes, you are a nurse, but you use one hand to give medicines. You, the teacher, with one hand you hold the chalk and write the lesson. Builder you are, and with one hand you build the house, or sawyer with the saw in one hand. But to each of you I say, "Where is your two-edged sword?" True, you cannot always carry the Bible in your hand. But it is the two-edged sword which we are to carry in our hearts. With it at hand we are always and in every place on the threshhold of God's house.

Mothers, as you work in the gardens, strangers work near you or pass by in the path, those who do not know our God.

Children, when you are on vacation from school, do you speak to your families only about French and Arithmetic, saying nothing for Jesus and about Him?

Nurses, do you believe your medicines have power to heal without help from God? I tell you it is God plus medicine which truly heals and helps.

Today God calls each one of us, and with the Word of God in hand and heart we are to speak for Christ and bring all who need salvation to Him.

HAVE YOU WONDERED?

ARE Congolese Christians being faithful to Christ and His church during these trying days in Congo? Perhaps sharing this experience will help to answer your question.

It was raining heavily the Sunday morning that I decided to visit Mbanza Dibundu. No one knew I was coming. As I neared the church center, I passed a stream of people who were heading for the service. Inside the big brick church I found over 700 already gathered in worship. I was happy to greet them and to assure them of the missionaries' continuing interest and prayer on their behalf. Pastor Ntsa's message was on Peter who was so quick to tell the Master that he would follow Him until death, but who denied Him when the going got tough. He challenged the congregation to be faithful whatever the trials might be. A Communion Service followed at which several disciplined members were welcomed back into the church.

Wesley Brown

WHEN THE KIMPESE MISSIONARIES WERE EVACUATED

LUSALA PAUL, MINGI NELSON, NGOMBO EMMANUEL.

FROM the time we heard the decision of the Round Table Conference in Brussels, January 1960, that Congo would get its independence on June 30, all of us Congolese rejoiced a great deal. Finally, June 30 arrived. We got our independence! But the independence which we obtained was not true independence. It brought evil, troubles and disturbances to the country. People became enemies; they killed each other; they stole; they chased out foreigners; they attacked women and cursed others. One of the results was that the missionaries at Banza Manteke were shamefully attacked. When the American ambassador heard this story, he decided that the missionaries should be evacuated.

Early in the morning on July 15, three helicopters arrived at Kimpese. We Congolese did not understand that they had come for the missionaries. As they circled around looking for a landing place, we were very frightened. We thought that enemies were coming; perhaps we would be bombed and die. But our hearts were calmed when they landed in the "Hall Football Stadium." Then we understood that they were not enemies, but friends come to help their brothers.

The missionaries told us, "We are going to Leopoldville for perhaps two weeks, then we will return." They left everything in the hands of the leaders at Kimpese. Even though they spoke thus our hearts were heavy and sad to be separated from them. Quickly all the missionaries were put into these large birds from heaven, and flown away. Ah, their poor children .... As we looked after them, in just a few minutes they were out of sight of our eyes.

Truly, how much sorrow there was in our hearts to see our fathers, our mothers, our friends, our brothers, taken away from us ! Perhaps it was like the sorrow the disciples felt when Jesus was taken away from them on Mount Olive.

Another thing that worried us was the thought that perhaps

our white people were taken away because their leaders knew that war was coming to Congo, even to Kimpese, and for that reason had come to take their people away. How fearful we were ! Where could we run to ? Who would come to take us away if war came ? Truly, if it hadn't been for our faith in God, we would probably have all run away from Kimpese. But we put our faith in Him. We knew that He would keep us in time of danger. But from that day to this, we Congolese do not like to hear the noise of an airplane. When we hear that noise, our hearts leap again in fear.

When the missionaries were no longer with us, our hearts were very sad. We were accustomed to being together with them, talking together, working together and sharing. This had been our habit. Now it was taken away from us. Surprise and sorrow fell over the whole station.

After just a few days we heard the story that the missionaries had been taken to their own country because it was not possible for them to stay in Brazzaville. And so we continued in our sorrow, but we persevered in prayer too, together and privately. We never failed to gather together to ask for God's help for ourselves and for our country in this time of trouble. We prayed that the way would open for the schools and churches to continue and not die until the missionaries could return.

Pastor Luyindu Daniel continued to lead the work of the church. Every day we prayed. Each Sunday he fed us spiritual food as was the custom. The work at the carpenter's shop went on under Mr. Tomi and his helpers. Mr. Isaki and the rest of the masons continued their work. Mr. Kiundu Samuel took the students who remained during the vacation to the gardens for their work. One or two people were chosen to sleep in the homes of the missionaries to guard them.

After two weeks, Pastor Luyindu and Mr. Vafwa went to Leopoldville where they had been called to talk with our white leaders. When they returned they told us that the government schools would reopen in October and that we at Kimpese would try to open our classes again on September 27. Then we began to have hope again that our schools would reopen. At first we did not think they would. Some of the students had come

back to get the things which they had left when they went on vacation, and then went away to try to find other places to go to school.

The month of July passed. It was August, and we still hungered and thirsted to see our missionaries again at Kimpese. O how impatient we were ! But in reality this time helped us to realize the necessity of the work of the missionaries more than ever before. We were still bothered by the question, "Why did the missionaries have to leave their work like that ?" A Christian should be able to do his work according to God's will and not according to the wishes of the government, if those wishes do not agree with God's will.

The missionaries returned to Kimpese on August 19. At that time it was decided to choose an African director for the workmen and an African director for the Primary School. This request was sent to the mission leaders and the government at Leopoldville. A representative of the government came to talk with us. Then Rev. Jump, Rev. Weaver and Rev. Cox came also.

On September 21, Mr. Cox and Mr. Allen arrived. A day later Mr. Manicom and Mr. Nordling came too to return to work. At that time happiness began to be seen again amongst us. Our faith was strengthened. We rejoiced and gave thanks to God. On Sept. 28 our school began.

At first we had only four missionaries and the Congolese teachers. Because there were not enough professors all the classes could not be taught, and in some cases we had to double up. Then on October 23, Rev. and Mrs. Brown arrived. More classes could be started. Missionaries continue to come, and now practically the whole school program is being carried on.

Yes, we are asking you, our friends in America — Continue to pray for us so that the work of the Church of Jesus Christ will not diminish in this country, but will continue and be strengthened. Continue to pray for us that the government of our country will be good and righteous in its governing, and bring peace among the tribes. Continue to pray for the soldiers of the land of Congo so that they may be upright in their work and refrain from doing unworthy acts as they have done and continue to do.

Continue to pray again for the country so that from the government down to the people we may rid ourselves of our enmity with the Belgians, and also may rid ourselves of the enmity between tribes in our country.

Yes, kneel down and pray for us, for this land at this time has a great sorrow.

Accept our loving greetings. They come from us, your friends in Jesus Christ.

STORIES FROM VANGA

THE departure of the white people from our station was very unexpected and rapid. We did not have the time to agree on all matters regarding the way to carry on the work. We did not want to let them go to America, and they did not want to leave the work to which God had called them. They were unhappy to leave us, their friends. But they had to obey the order of their government and leave the station.

The story of those days is a story of sorrow and burdens, for we were uncertain as to what to do. We were not sure how to carry on this great work.

The Church Work

From the day that the missionaries left the story was spread around — The white folks have gone. Their God is not the true God. The false people have run away to their own lands.

This teaching was like a poison spreading throughout the land. The hope of the people failed. The pastors began to complain.

We quickly wrote a letter to tell the people the real reason for the departure of the missionaries and how it happened, why they went so quickly. When we had written the letter we sent it to all the churches and asked them to spread the story. In addition we traveled around in the truck to some of the churches.

Rev. Walusai took charge of the work among the Bayanzi churches, and Rev. Pambi the work among the other churches.

Generally speaking our churches are going forward. Some of our difficulties are due to the fact that commercial firms in the area have closed down and our Christians are without work and do not earn any money. For that reason church contributions have diminished considerably. However new converts are being won and many are being accepted into the church. The greatest difficulty is paying the salaries of all the teachers and pastors. Some have not been paid for some time.

The Hospital

When the missionaries left we thought that we were without anyone to carry on the work at the hospital, particularly surgery. But within a short time we saw that Mr. Paul Musiti was able to do some surgery, a matter of great amazement to everyone.

He has done Casearian sections, some corrective surgery, and hernia operations. He has done this work very well, and we are thankful that none of the surgical patients has died.

Because of the surgery and other work at the hospital, funds have been received and it has been possible to continue to pay the nurses. Mr. Matthieu Ngunza has helped with the accounting at the hospital.

At the shop it has been difficult to pay the salaries of the workmen as there has been no money. But we are working as best we can. And we hope that God will show us the way. Our major difficulties are because of the lack of money and the debts that are piling up.

We ask that you pray for us that we may be encouraged in this time of trouble.

MEDICAL WORK AT SONA BATA

EMMANUEL KIMPIATU.

ON July 1960 all the missionaries were carried away. They were evacuated to other countries, some of them to America. Then the work and the responsibility for it fell into the hands of the Congolese.

We were sorrowful at the departure of the missionaries. Their government decided that they must be evacuated. Then we at Sona Bata tried to carry on the work at the hospital.

Because of the departure of all doctors from our area we saw a great deal of trouble with some of the patients, particularly those who needed surgery. Some of them we were unable to help. But because of God's strength they got well.

Some of our sick we sent to the hospital at Louvanium (*the University Center between Leopoldville and Sona Bata*) where there were still doctors. The doctors who came from other countries did not arrive at Sona Bata. There were some at Thysville and Kisantu, where we were able to send patients.

We did not have too much difficulty in paying the nurses and the teachers. Mr. Kimpiatu was able to buy medicine at Leopoldville. At that time Rev. Jump, Rev. Weaver and Dr. Armstrong were there to help us. But we were sorry that we could not keep all the workmen on salary. They had to be fired as we no longer had the means of paying them or of continuing the work they were doing. After a short time Mr. Allan and Dr. Carrie Stuart returned to Leopoldville from Accra. They helped us a great deal in buying supplies. Two days a week they spent at Sona Bata working in the hospital.

We give thanks to God that the missionaries, despite the difficulties they had at the time of their departure, have a desire to return to this land and continue to help us.

OUR SITUATION AFTER THE EVACUATION OF OUR MISSIONARY FRIENDS

ANDRE BUHIKA, EMMANUEL MAHELÚ,

LAST July is the month that we will remember as the month in which our missionaries evacuated. We never dreamed that they could be taken out of our sight in the twinkling of an eye. Their evacuation taught us a great deal. Even though we were left without sufficient preparation we tried to accept the responsibility and lead the work forward. We have seen many difficulties in these months; we have had many trials in our work, but at the same time we have learned a great deal which we did not know before.

In the church work at Moanza we are happy that the pastors are accepting the responsibilities of their work even though trouble is not lacking. Along with the troubles, the fruits of the work are not lacking either. Many new converts have been won and many have been baptized. The churches are carrying their responsibilities as best they can. Some of the churches had been receiving financial help from others, but during these difficult times they no longer receive that help. Now they themselves are waking up. We rejoiced when we saw that many of the Christians continue steadfast in their faith even though politicians make an effort to break up our oneness in Christ. We rejoiced greatly when all our churches decided on a day of prayer each week for the government of our country and the political leaders, that they may realize that the fear of the Lord is the beginning of wisdom. The Christians of our churches continue in their life of faith even though many things are trying to strangle their beliefs.

The school work has continued as in the past. The teachers accepted their responsibilities. We have had trouble sometimes to pay the teachers' salaries as the government has not always sent the money on time. On one occasion they had to wait three months for their pay.

At the hospital the work went forward slowly under the direction of the nurses. In many hospitals the patients suffered

a great deal because there were no doctors. Many women died because they could not deliver their babies without a doctor's help, and there were no doctors available. Some babies were delivered dead, who might have been saved had a doctor been there. In some places experienced nurses performed surgery and saved lives.

The Christians showed their oneness in Christ by their daily prayers. We rejoiced to hear how the Christians prayed for the evangelists and for the Gospel message that it might be spread throughout the whole land. And they prayed especially for the work which had been left us by the missionaries, that it should bear fruit.

Other things happened which showed us that in union there is strength. The strong ties between the missionaries and the Congolese were a power for overcoming evil in our world. We rejoiced that we ourselves could take over responsibility.

But all was not clear regarding this work. Many times we were bothered by all sorts of questions from other Congolese. Some of them we could answer. To others we could only say that we would have to ask help from the missionaries.

Many of the village people came to bother us because they thought that since the missionaries had left everything behind on the station, it now belonged to them. Some even tried to burn the houses, but their hidden plot was discovered and they were unable to do it. Other people grew impatient because they no longer had work. They tried to make trouble for those who were still working. But the station people remained alert and guarded the property.

False prophets began to come into our Moanza churches. Then our pastors and teachers really worked hard to prevent their teaching from spreading. Eventually they were repelled. Christians who had previously left the church to follow Kimbaguist movements returned. The Kimbanguists had built a church about thirty kilometers from the station, but now that church is dying. Our Christians have left it to come back to the true church. That shows that the followers of Kimbangu are not building on the right foundation. A wise builder chooses his foundation well. Many questions are asked about Kimbanguism.

And we especially ask them why they try to build on a false foundation. Our Christians are realizing now that these are false prophets like those Jesus mentioned in Matthew 24.

After the departure of the missionaries we had to stop our building program on the station. But we were happy to receive enough money from Mr. Weaver to complete one five-room house for a nurse. The building of churches continues. At one post the church in cement block is finished despite the troubles, but thanks to the initiative of the church workers. Some other centers have almost finished their buildings. On one post we are building a cement block school house of six rooms. We ask God to continue to bless this work.

At first we had great fears for the church seemed to be failing as many Christians left their work or were fired. The giving dropped considerably. That made it very difficult to pay the salaries of the pastors. We were afraid that perhaps the pastors themselves would leave their work and look for jobs elsewhere. But it didn't happen that way. We rejoice that they are not working just for salary like Jesus said in John 10 : 12, 13. Even so we realize that our pastors are in financial difficulty for some of them have not received salaries for eight months. That is true in the weaker churches where the giving has dropped considerably. Some of them take in only 100 Fr. (two dollars) a month. But even so the workers of the church remain happy as their faith is being tested.

We are therefore asking for the prayers of our friends, Christians in America, England, Sweden, Switzerland. Pray for the Christians of our churches so that they will first of all think of God and His work, then of their own bodies. We rejoice all the time because of the gifts which come from our friends overseas to carry on the work of God. But we will rejoice even more when the Congolese come to an understanding like that and will think first of their churches and not of themselves. If our Christians reach that level of understanding then truly we will go forward.

Other things were difficult too, especially making out the reports and preparing our budgets and our requests to the societies in America. We had a great deal of difficulty because

we weren't used to doing that. The missionaries had always done it; and now that there were no missionaries we found it hard to do what had to be done.

For seven months we lacked our white leaders. But in February we rejoiced again when Dr. Abell and Rev. Brown returned to us. We received them in great happiness, with singing, for our brothers in Christ had returned to us. We understood that many of them had no reason for leaving except the order from the government. They ate in our houses and we comforted each other in Christ. For this reason we can rejoice and believe that Christ's commandment in Matthew 28:19-20 is lighting a fire in the hearts of many in America and in other countries also.

You, Christian friends in America, we thank you a great deal for your help. Not only for your financial aid, but for your prayers, for the fellowship we have with you, for sending our friends the missionaries to this land. Your desire to spread the Gospel in our land is great. We understand that because of your perseverance in sending missionaries and in gathering money and in your prayers. We hope that you will continue to help us and pray for us without ceasing. Especially pray for the government of this land so that it will choose the good way to bring this land to the level of other countries in the knowledge of God. Pray for the rulers of this land so that they may ask of God as Solomon did, "God, give me an understanding heart and knowledge to lead the family of man and to distinguish good and bad." In that way only can our country be at peace.

We too are praying that God, will light fires in your hearts and open your eyes so that you will see that this country needs missionaries to teach the words of God even to the very marrow of our bones. The Gospel must be told until the end of time.

We are wishing for you God's blessing on your initiative. And we are wishing a good furlough for all the missionaries who have been with us in Congo. We are wishing also God's blessing for those who are with us now so that the work will be done by their hands.

REPORT TO MBUNDANI

Rev. A. C. Kapini, Administrative Secretary

SOON after my arrival in Leopoldville in August 1960, we visited all the stations to straighten out some of the affairs which were rather muddled after the departure of the missionaries.

Since then we have not taken any more trips. You understand the difficulties of travel in these times. We have maintained contact with all of our stations and have had information about what is happening there. On most of the stations the leaders have met to discuss the ways and means of carrying on the work and they have persevered and are directing the churches, schools and hospitals. Despite the fact that they were left alone, despite the political troubles and the troubles of the government, they have succeeded in many ways. There have been many baptisms; new converts are being won; sick people have been healed; children are being taught. We thank God our Father for that. He has led His children in this time of trouble and loneliness.

As for me, I can say that up to now I am not sure just what being secretary means. However I haven't lost hope that I will be enlightened. I can't really show you the heart of the work which I have done. I have not been sitting idle. I have received many letters, many, many letters, filled with all sorts of questions. Many of them I couldn't answer. A few of them I could. Getting letters isn't so bad, but the delegations —

That is the real worry particularly the delegations from the educational department who come with quarrels and anger. But many come with happiness and a desire to agree when something has been explained to them.

During these times of trouble we must keep our Christian faith. We must think about the difficulties of the government also. It is not possible for the government to do all it would like to do or all we would like it to do. Our government is just a young man. The troubles which we have fall on other people also. In fact sometimes they are worse off than we are.

But our greatest happiness is in the knowledge that God does not forget us during these times.

REPORTS FROM THE STATIONS

BOKO

Boko is a new place, and a new place usually has the most difficulty. But little by little the work is being done. However our big problem is simply how to carry on the work of the churches, the schools and the hospitals when we do not have the means or personnel to do it.

1960 Statistics

Baptisms — 58

Primary School Students — 1321

BUSALA

In 1958 the Congo convention approved the location of a new station at a site about sixty miles across the Kwilu River from Vanga, in the heart of a vast grassland. When the churches in this area saw that the mission did not have the funds to build the station they longed for, they went to work themselves.

In March 1961, I was thrilled to find that each church had adopted the project of constructing a building. A number are almost finished — a dispensary, a home for African nurse and family, six homes for teachers, six classrooms and a carpentry school. All the buildings are of mud and thatch. But the hope is that someday the American churches may help them construct permanent buildings. Meanwhile, Rev. Justin Walusai lives there with his family and gives leadership to the 14 churches in the area.

WESLEY BROWN

From July 1960 to the present I have baptized 654 Christians. We have 2375 people preparing for baptism. In the whole district 2476 were baptized during 1960, bringing our membership to 17.650 in 14 churches. We have 14 pastors, 84 school teachers, 3,700 children in school. We are asking for your help through your prayers.

JUSTIN WALUSAI

KIKONGO

The work is going forward thanks to the efforts of the faithful christians. During 1960, one hundred seventy people were baptized. At our church conference we voted to undergird the work in new areas along the road to Banningville. One of these areas is being supported by funds from America, but we are trying to raise our own money to support the work in the other. Our schools are functioning also under the direction of Mr. Kiswamu and Mr. Ngumba.

KIMPESE

Ecole de Pasteurs et D'Instituteurs :

Enrollment for the year 1960–61.

Monitor's School	— 118	Women's School	— 11
Secondary School	— 145	Primary School	— 431
School of Theology	— 9		

There are eight girls in the monitor's school and one in the secondary school. If she finishes her studies she will be the first woman to receive a secondary school diploma.

Institut Médical Evangélique :

We are thankful that the Administrative Council of IME chose Congolese to serve as associate directors of the various departments of our school and hospital early in 1960. For that reason it was not too difficult to turn the responsibility for the work over to Congolese at the time of the evacuation of the missionaries last July.

Despite all the troublesome events of the past months the work at the hospital has in no way decreased. The number of patients has increased, although there have been fewer surgical cases. Over five hundred babies were born in the hospital. Hospital receipts remain fairly constant so we do not as yet have serious financial trouble.

The leprosy camp was finished in 1960, and there are between fifty and sixty patients living there now. It has a capacity of 125 patients.

Because we lack building funds we were able to construct only one dormitory for unmarried workmen last year. We have the money for building the church, but have decided to wait a little longer until peace and stability have returned to the land to begin our building.

LEOPOLDVILLE

During 1960 we baptized 243 people. We thank God for this blessing during these troubled times. Our difficulties are four-fold :

1. Many people are unemployed ever since the troubles in July.

2. Many of our Christians have gone back to their villages because of the difficulties we have had since we obtained our independence.

3. A large number of our families have moved out from Kintambo to the suburbs.

4. Some of our Christians have left the church to follow the Kimbanguists or Jehovah's Witnesses. Attendance and giving have dropped. Some of those who have good jobs have lost their desire to give to the church.

But we are thankful to God for those who are faithful and who continue to support the church by their gifts and their prayers.

We have ten churches in our area. Most of them are still meeting in the open as we do not have church buildings.

We have eight Bible Women who do house-to-house visitation each week. We also are continuing with our school for women, particularly literacy classes, and our classes for young boys and girls who are too old to go to primary school but who have never completed that work. Much of this work is under the leadership of the director of our Christian Center, Mr. André Ngizulu.

JOHN LUBIKULU

MOANZA — Statistics 1960

Number of churches — 19, permanent buildings — 2

Baptisms —	1651
Returned to fellowship —	400
Preparing for baptism —	5660
Pupils in station school —	347
Classes in regional schools —	61
Baby Clinics — 50 Enrollment —	1220

SONA BATA — Statistics 1960

Number of churches —	52
Church centers —	16
Number of Christians —	5362
Preparing for baptism —	567
Baptised —	470
Returned to fellowship —	242
Giving during 1960 —	417,929 Fr.
Pupils — Central Primary School —	750
Home Economics School —	50
Teacher Training School —	46
Regional Schools —	2360
Nurse's Aids, Midwives —	32
Hospital Patients —	1570
Maternity Cases —	522

The followers of Simon Mpadi went to one of our church centers, Kundi, tore out the bell from the church and broke down the fence. They tried to beat up the teacher and one of the deacons. They went into the church and desecrated it. We were very much surprised when a Catholic Priest, who had been very unfriendly, came to our aid and helped us settle the affair.

Many of our pastors are working without receiving their full salaries.

It has been difficult this year to get books and supplies for all the schools.

VANGA

The church membership of the 27 churches on the west side of the Kwilu River is now 26,499. There are 9475 people preparing for baptism. We have 163 primary school classes with 6211 pupils. On the station itself we have a secondary school, a two-year commercial course, a two-year teacher training course, and a three-year home economics course.

Despite the troubled times and the rumors of all sorts which are spread about the land, the people continue to search for their Creator. In 1960 we baptized 5435 people, and so far in 1961 we have baptized 1016. During 1960 the church members gave 4,633,588 Fr. for the work of the church and schools.

Between Vanga and Kikongo there is a region which is still covered with a great darkness. It is a large area and thousands of souls live there. When we speak about Mulolo, we must think back to the days when the missionaries first came to Congo. The work in this area is going forward slowly. In 1959 we baptized seven people. In 1960 there were 28 accepted and baptized. This year eighty people are preparing for baptism. One of our Bible Institute graduates is serving as pastor in this area. It is a great sorrow to us that we lack funds to enlarge this work. Many villages are asking for teachers but we are not in a position to send them as we do not have the money for their salaries. There are 90 pupils in the school, but at present they do not have a teacher. The Vanga churches have been using their annual missionary offering for this work, but because of the economic difficulties this offering is not large enough. So this is the question we ask ourselves, "What are we going to do about this needy work?"

LITERATURE

Tract Club: This club is growing slowly. There are 125 members at present. The aim is to have 1000. Tracts will also be printed in the Kituba language.

Christian Family Literature: A book on childcare, written by Mrs. Ruth Engwall, will soon be off the press. A new Christian Family Poster has been printed and is selling well.

At Easter and Christmas time a printed letter is sent to the church families reminding them of the meaning of these days for Christians. In addition a brief devotional service suitable for use in family worship is sent. Twenty-five thousand of these were distributed at Easter time.

New books for 1961 include: A reprint in Kikongo of "The New Life" by Gordon Schroeder and Allan Knight. It will also be printed in Kituba.

A translation of "Lessons in Soul-Winning" by Dr. Will Houghton.

An original book, "To What Tribe Does God Belong?" by André Massaki, Congolese author and editor.

Some of the books printed during the "Book a Month" project are to be printed now in languages used in the Kwango-Kwilu area.

STUDENTS OVERSEAS

A number of the young men of our mission have received scholarships for study in America. They are:
Jesse Nkoba, New York State University, New Paltz, New York
John Massamba, Redlands University, Redlands, California
Simon Lusala, Redlands University, Redlands, California
Noe Diawaku, UCLA, Los Angeles, Calif.
Thomas Nlandu, UCLA, Los Angeles, Calif.
Robert Kwetwenda, Washington State, Pullman, Washington
Samuel Mompongo, Washington State, Pullman, Washington
Gautier Diatezulwa, University of Indiana, Bloomington,
André Luvwezo, Dennison University, Granville, Ohio
Isadore Mukoko, Long Island University, Brooklyn, N.Y.
Sebastien Kiambu, studying English in Washington, D.C.

Samuel Matondo, associate director of the orthopedics department at IME, Kimpese, has been studying in England since September 1960. He is taking special work in orthopedics.

BACK IN HIS BUSINESS

DOROTHY WISEMAN

SHORTLY before Christmas of 1960 the Master granted me my heart's desire. I was permitted to return to Congo! In June, I had returned from furlough only to be evacuated twenty-six days later. This time I hope I am back to stay.

As I prepared for my return friends asked, "But is it safe?"

I answered then as I would now, "Not particularly safe, but challenging." And besides where is one possibly safer than in the center of the Master's will, obeying his command? As someone wiser than I has said, "We don't know what the future holds, but we know Who holds the future," and we are content.

Can you imagine a greater challenge or a greater opportunity than is now ours, the privilege of having a part in the birth of a new nation? As this nation is born it is our dream that we may help to make Christ a living part of it. We know that it is still only a dream, and yet, as we sat in the conference of the Church of Christ in our part of Congo, as we watched Christian leaders of different tribes and political persuasions work together in unity and love, there seemed hope that our dream might someday become a reality. We faced a great many very difficult problems. At times tensions ran high. There were moments when we held our breaths, fearing an explosion which might destroy our unity. Yet Christian love won out. We closed on a high note. One old Congolese gentleman arose and said, "I have wondered if, in Congo, there was any possibility of our getting together as a nation, or finding any basis of unity. This conference has proven to me that it can be done !"

Yes, in Christ, in can be done, but only in and through Him ! Our task has just begun. Though the responsibility of leadership has been placed in the hands of our Congolese brethren and we missionaries work as advisors, they need us! As long as we are needed we must remain.

I wouldn't pretend that all is well here in Congo. We are situated on the Leopoldville-Matadi road. At one time during the recent trouble in Matadi the roads were constantly patroled

and a machine gun was set up at the railroad station about three miles from us. Yet IME, our Christian training school and hospital, remains an oasis of healing. Here we were not disturbed and we have constantly been made to feel wanted. Even if we weren't, Christ didn't come, or remain, because He was appreciated. He came, in spite of opposition, to save a lost world, and for that world He died. His self-giving was the victory that overcame the world! If it takes a few of our lives to plant the Cross of Christ indelibly within the heart of Congo, should we consider the price too high? Or count the cost?

Let's get on about the Master's business! ! !

BUY YOUR BOOKS HERE

Wes Brown

THERE was a road block ahead as I approached Masi Manimba. I brought the car to halt where barrels and boards blocked the way. I looked around for the soldiers. There was no one in sight. Then off to the left in the grassland I noticed a clump of grass begin to rise; under the grass was a helmet, and under the helmet was a soldier with his Sten gun ponted right at me. He came down to the car and was about to ask me for my security pass when he noticed the mission sign in the window. Suddenly his glare turned to a grin. He had attended school at our Nsona Mpangu station ! He saw my signs, "BUY YOUR BOOK HERE" and "BUY A BIBLE - READ GOD'S WORD", and in a few moments I had sold him a Testament and hymnal. The other soldier wanted to buy a Bible in Tshiluba but I didn't have one in that language.

Just then a group of soldiers came over the hill from the nearby airfield. It was obvious that they were drunk. An intense search of the car followed, but thanks to the first soldier who was a Christian, I was soon on my way unharmed. In town I met another group of soldiers in civilian clothes who begged me to bring Bibles and Testaments in different languages when

I returned. "Come on out to the military camp and we'll buy them there," they said.

A week later I was back, armed with a supply of Bibles and Testaments in Lingala, Tshiluba, Kikongo, and Kituba. The soldiers at the river ferry were friendly and relaxed since the threat of imminent invasion had lessened. I drove up to see the military commander. For a few moments we renewed our acquaintance. It was he who had arranged my release when I had been arrested during an earlier trip. I told him, "Some of your men asked me to bring some books and Bibles for them to buy, so I have some along this time. Do you mind if I go out to the military camp to sell them?"

"Not at all," he replied. "I'll go with you so you won't have any trouble." In a few moments he was in the car and we were on our way.

At the gate, the commander's presence made it possible to drive into camp without incident. "Let's go on to the canteen," he said.

When we got there he got out and began to call, "All you Protestants, come and see some books for sale!"

We laid out the Testaments, some Christian family posters, and a variety of booklets on a table. Soon we were surrounded by soldiers and their wives and before long we had sold out of everything in Lingala and Tshiluba and several books in Kituba and Kikongo. As I left the city, I thanked the Lord for this unusual contact and for the Word of God left behind.

Wherever I have stopped — at church post, village, or in the city — people have been attracted by the Christian family pictures and signs in the car windows and many have purchased Christian literature. This ministry of colportage has impressed me as being of lasting value. Messages are soon forgotten, but the Word of God in a booklet or Testament in the hands of a man can speak again and again to his heart long after the missionary has gone.

REPORT FROM THE CONGO PROTESTANT RELIEF AGENCY

ERNEST W. LEHMAN

THE CPRA has adapted its activity within the past weeks to serve most effectively under changing circumstances. The United Nations has moved enormous quantities of food to the Bakwanga area for the relief of Baluba refugees. Their program of food distribution has alleviated the acute famine condition there.

During January the team transported food to the feeding centers at some sixty hospitals and medical dispensaries in the Bakwanga area. Later the local government preferred that this work should be done by Congolese. The CPRA has been able to concentrate on other forms of assistance. The Pax men, Abe Suderman and Allen Horst, came to Leopoldville to help in handling shipments. The missionaries began erecting simple shelters at each of twenty-five dispensaries so that the preparation of food could proceed without interruption on rainy days. The United Nations transported the building materials from Leopoldville to Bakwanga. Plans are made to import baby chicks from Elisabethville and the United States for distribution to refugees. A bookmobile has been shipped to Bakwanga for distribution of Bibles and Christian Literature.

The CPRA team is also helping to select suitable sites in the area surrounding Bakwanga in which the refugees can resettle permanently. Some of the refugees have built huts of mud, sticks and grass; but others have been city dwelling people who want to erect substantial shelters. The CPRA team is opening a building supplies depot where refugees can buy at wholesale cost the wood beams, windows, doors, nails, cement blocks, roofing and other materials needed for building their own houses. This is a most significant rehabilitation project. Small quantities of foods will still be shipped to Bakwanga for the use of our team in helping special cases of need which come to their attention.

In the meantime, medicine shipments of over a half million dollars in value have been received and sent out. Most of the transport was provided by the United Nations airlift which assured prompt and safe delivery. There are only four Protestant hospitals to which it has not been possible to dispatch shipments of these drugs.

One more doctor, Dr. Norman Taylor of England, has joined the "Operation Doctor" program and is serving at Pimu. The airborne medical project in the Kwango-Kwilu area is in full operation with the doctors making the initial itinerary by air in January, and with regular flights made in February, March and April, serving hospitals in the area which otherwise would be without doctors.

Three of the Congolese congregations in Leopoldville have taken special offerings and have given the money to the CPRA for relief of refugees in the Kasai area. There would seem to be no particular tribal or other natural ties to make these people inclined to take special interest in those refugees. Rather they have been constrained by the love of Christ to help those in need. Their action dramatizes the way in which Christians of many lands, including the Congo itself, have joined hands and resources in this work of mercy.

WEDDING BELLS

Reverend and Mrs. R. M. Simmons of Brandon, Manitoba, Canada announced the marriage of their daughter Marion Corinne to Mr. James Vernon Whittenberg, on December 19, 1960 at Colby Chapel, Andover Newton Theological School, Newton Centre, Massachusetts. Mrs. Whittenberg served for three years as a missionary in Congo, teaching in the Secondary School at Banza Manteke. The Congo News Letter is happy to extend its best wishes to Mr. and Mrs. Whittenberg and to ask God to richly bless them in their life together.

FROM THE PEN OF C. H. HARVEY

(a missionary in Congo from 1880–1918)

A SUNDAY AT PALABALA

SUNDAYS were the high days of the Mission. At breakfast time a mug of coffee, was sent to Chief Kangampaka. It was a well-understood sign that Sunday had arrived. Kangampaka was quite sure that without the coffee as a reminder, with a special stipulation as to the degree of sweetness, he could not guarantee that he would be able to distinguish one day out of that crowd of days that constituted the white man's week. The native week had but four days.

As soon as the coffee arrived at the chief's house, a crier was sent out to the nearby towns with the announcement.

"Ho! all you people of Palabala! Understand that today is God's Day. You must, none of you, work in your fields nor in your towns, but you must all come to the courtyard when the bell rings. Listen well when the white man teaches you God's words. I am Kangampaka. See that you obey!"

And obey they did until the courtyard was crowded with men, women and children who seated themselves on the bare ground, with the exception of the free men and the chief's wives. They sat upon mats or chunks of wood which they brought with them. But a goodly number were unable to find room inside. However, all were able to hear, and most could see what was going on also. There was a compensation for those who could not get in. They were out of the range of Kangampaka's sharp eyes and could come and go as they pleased.

The meeting began with a hymn, usually one with a chorus. This part of the service was the most popular. Everybody joined in with remarkable enthusiasm. It was true that the tune at first was not very well known, but that did not make any difference. Power of lungs and good will compensated for that.

When I joined Craven I had a portable harmonium which was used in the services. My contribution at first was a negative one for many of the congregation remained silent in order to hear the instrument.

"Why do you not sing?" asked Craven.

"We want to hear that box of noises," was the reply. That phase soon passed away, and the "box of noises" helped to make certain other noises less objectionable.

Public prayer was something of a trial both to the minister and to the congregation. To shut one's eyes and speak into the air seemed to many of the people a very queer white man's notion. Although Craven had explained to them that God heard when He was spoken to in prayer, there were a good many who were sceptical. Still they shut their eyes, covering them with the hand, but reserving enough space between the fingers for observation. The "Amen" at the end of the prayer was pronounced with an unusual degree of fervor. Craven thought that shutting the eyes would be conducive to quietness during this solemn part of the service.

At Palabala this idea worked pretty well, but it was not so everywhere. One missionary, meeting a caravan of carriers, made up his mind to hold a service with them. He got them to sit down, and after talking to them a little about God and how to pray to Him, said, "Now all of you shut your eyes as you see me do, for I am going to speak to God in prayer." They at once complied and the missionary with tightly closed eyes prayed for some minutes. When he had finished and opened his eyes again; he saw, to his astonishment and chagrin, that not a single member of his congregation could be seen anywhere. As soon as they realized that the white man's eyes were really closed, they at once decamped.

Some years later an intelligent Christian was asked what the impression was of the preaching in the early days. He replied, "I was particularly impressed by the earnestness of the missionaries. I saw that they had a message for us which they said was from God. Some things I could not understand very well, but now I know that it was because my heart was dark. Also the missionaries made mistakes in the way they spoke our language. Yet in spite of speaking, their words were strong in my heart. I wanted to hear more and more. At last the light came and then I knew that all along what I had been hearing was God's message to me."

CONGO MISSION DIRECTORY

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* *Precede name of each station with A.B.F.M.S., except Kimpese*
† *All air-mail addressed via Léopoldville instead of Matadi*
‡ *For air-mail add — and Léopoldville.*

All other active missionaries are at present in the United States. They can be contacted through the A.B.F.M.S., 475 Riverside Drive, New York 27, N. Y.